

# Religious Intelligence

"REJOICE I BRING YOU GOOD TIDINGS OF GREAT JOY."

PUBLISHED WEEKLY BY NATHAN WHITING.

NO. 35.

NEW-HAVEN, JANUARY 25, 1834.

VOL. XVIII.

## Missionary.

"Go ye into all the World, and preach the Gospel to every creature."

### AMERICAN BOARD.

The following condensed summary of Missions under the patronage of the Board may be useful as an article of reference.

#### MISSIONS.

The Board have missions in Greece, Smyrna, Syria and Constantinople, and missionaries are now on their way to establish missions among the Nestorians in Persia, and at Broosa in Asia Minor; in the Presidency of Bombay, and in the Island of Ceylon, in India; in Siam, China, and the Indian Archipelago; at the Sandwich Islands; and missionaries are on their way to establish missions in Western Africa and in Patagonia, in South America; and among ten tribes of the North American Indians.

#### GREECE. 1827.

Designed for the Independent Greeks; population 1,000,000.

Athens—1827.—Jesse King and Miss Riggs, Missionaries; and their wives: employed in establishing schools, distributing books and giving Christian instruction. 4 schools—250 pupils.

#### CONSTANTINOPLE. 1831.

Greeks and Armenians, in Constantinople and the vicinity; population, Greeks 200,000, Armenians 100,000.

William Goodell and H. G. O. Dwight, Missionaries; and their wives.

Thirty schools, containing above 2,000 pupils, have been established through the influence of the mission, and large numbers of school books, tracts and portions of the scriptures distributed. \$10,000 has been appropriated to aid the German Armenian Mission in Asiatic Russia.

Jews in Turkey: numbers in Constantinople from 40,000 to 80,000, speaking a mixture of the Spanish and Hebrew languages.

William G. Schauffer, missionary.

Bidessa.—A city of Asia Minor, containing 85,000 inhabitants; 60 miles N. E. from Constantinople. Thomas P. Johnson and Benjamin Schneider, Missionaries, and their wives, are now on their way to commence this mission.

#### SYRIA. 1821.

Labors directed principally to the various Roman Catholic sects. Population unknown.

Beyroot—1821.—Isaac Bird, Eli Smith, George B. Whiting and William Thompson, Missionaries, and Asa Dodge, Missionary Physician, with their wives.

Jerusalem.—It has been decided to form a station at Jerusalem, and Mr. Thompson has probably already removed thither.

#### SPAIN. 1833.

The printing establishment for the Mediterranean missions, commenced at Malta, 1822, has recently been divided, one portion removed to Smyrna, and the other to Beyroot.

Daniel Temple, Missionary, Herman Hallock, Printer, and their wives.

#### NESTORIANS IN PERSIA. 1833.

A nominally Christian sect; population 70,000.

Justin Perkins, Missionary, and his wife, are now on their way to commence this mission; and a missionary Physician will be associated with them as soon as he can be obtained.

#### BOMBAY. 1814.

Designed for the Mahrattas, on the Island of Bombay and the adjacent continent, estimated at about 12,000,000, of whom 150,000 or 200,000 are on the island.

City of Bombay.—1814.—D. O. Allen, Cyrus Stone, Wm. Ramsey, Missionaries; William C. Sampson, Printer; Mrs. Stone, Mrs. Ramsey, and Mrs. Sampson, and Cynthia Farrar, Superintendent of Female Schools.

Ahmednuggur.—1831.—On the continent, 175 miles north of east from Bombay.

Hollis Read, George W. Boggs, Missionaries; and their wives; and Babajee, Native Assistant.

#### CEYLON. 1816.

Designed for the people speaking the Tamil language, occupying the district of Jaffna, on the north part of the island and the southern parts of Hindostan, estimated at 10,000,000.

Tillipally.—Levi Spaulding, Missionary, and wife.

Native Assistants.—Charles Hodge, Catechist; Jordan Lodge, Reader; Seth Payson, Assistant; Devanagayam, Paramoorthy, Champlain, Readers and Visitors of Schools.

Batticotta.—Benjamin C. Meigs and Daniel Poor, Missionaries, and their wives.

Native Assistants.—Gabriel Tissera, and Nathaniel Niles, Native Preachers; Ebenezer Porter, Assistant; Ambalavanam, Superintendent of Schools; Valaythen, Reader; S. Worcester, H. Martin, G. Dashiell, J. Codman, J. P. K. Henshaw, Superintendent of Classes and Teachers in the Seminary; J. DeWitt Henry, Teacher of English School; Sammoogan, Jyrempullu, and Thompson, Tamil masters.

Oodooville.—Miron Winslow, Missionary.

Native Assistants. Charles A. Goodrich, Native Preacher; Nathaniel, Catechist; J. B. Lawrence and Cyrus Kingsbury, Readers; R. W. Bailey and Joshua, Teachers of the Female Central School.

Panditeripo. John Scudder, M. D., Missionary, and wife.

Native Assistants. J. W. Coe, John Cheesman, W. Hopson, Jos. Clay, Sethumporapully, Samuel and S. P. Brittain, Assistants and Readers; Sanders Sageren, Superintendent of Schools.

Maneppey. Henry Woodward, missionary, and wife.

Native Assistants. Sinnatamby, Catechist; Tamben, Catherman, and Asa Bockers, Readers; Edward Warren, Assistant; Levi Parsons, Visitor of Schools; Pringle, Master of English School.

George H. Apthorp, William Todd, Samuel Huchings, Henry R. Hoisington, Missionaries, and Nathan Ward, Physician, with their wives, embarked for this mission in July; and J. R. Eckard, missionary, and E. S. Minor, Printer, and their wives, in October.

#### SIAM. 1831.

Situated between the Burman empire and the peninsula of Malacca, containing a population of about 2,000,000.

David Abbel, Charles Robinson, and Stephen Johnson, missionaries; Mrs. Robinson and Mrs. Johnson.

#### CHINA. 1830.

Population 300,000,000.

Canton. 1830. Elijah C. Bridgman and Ira Tracy, missionaries; Samuel W. Williams, Printer.

#### INDIAN ARCHIPELAGO. 1833.

Especially Sumatra, Java, Celebes, Sulu Islands, Moluccas.

and Borneo, lying southeast of the peninsula of Malacca, and containing together about 20,000,000 of pagans and Mohammedans. The first object is exploration.

Samuel Munson and Henry Lyman, missionaries, and their wives.

#### SANDWICH ISLANDS. 1830.

In the Pacific Ocean, N. lat. 20 : W. Long. 155. Population 180,000.

##### HAWAII.

Kailua. Asa Thurston and Ariemas Bishop, missionaries, and their wives.

Kuawaloa. Samuel Ruggles and Cochran Forbes, missionaries and their wives.

Hilo. Joseph Goodrich, Sheldon Dibble and David B. Lyman, missionaries, and their wives.

Waimoa. Dwight Baldwin and Lorenzo Lyons, missionaries, and their wives.

##### MAUI.

Lahaina. William Richards, Lorrie Andrews and Ephraim Spaulding, missionaries; Alonzo Chapin, missionary Physician, and their wives; and Miss Maria C. Ogden and Miss Mary Ward.

Wailuku. Jonathan S. Green, missionary and wife.

##### MOLOKAI.

Kalahe. Harvey R. Hitchcock, missionary, and wife.

##### OAHU.

Honolulu. Hiram Bingham and Ephraim W. Clark, missionaries; Gerrit P. Judd, missionary Physician; Levi Chamberlain, Superintendent of secular concerns and Inspector of Schools; and Andrew Johnson, Associate Superintendent of secular concerns; and their wives; Stephen Shepard and Edmund H. Rogers, Printers; and Mrs. Shepard.

Waialui. John S. Emerson, missionary, and wife.

##### KAUAI.

Waimea. Samuel Whitney and Peter J. Gulick, missionaries; and their wives.

Reuben Tinker, William P. Alexander and Richard Armstrong, missionaries, and their wives, not designated.

##### PATAGONIA. 1833.

An extensive country at the southern extremity of South America, occupied by the aboriginal inhabitants; population unknown.

William Arms and Titus Coan, missionaries.

##### WEST AFRICA. 1833.

Liberia and Cape Palmas, including the intervening coast; with special reference to the native tribes on the coast and in the interior, whose numbers and condition are little known.

John L. Wilson, missionary, and Stephen R. Wyncoop, Assistant.

#### CHEROKEES.

##### EAST OF THE MISSISSIPPI. 1817.

Situated at the northern part of the State of Georgia, the western extremity of North Carolina, and a part of Tennessee south of the Tennessee river, and the northwest corner of Alabama. Population about 15,000.

Brainard. 1817. John C. Ellsworth, Teacher and Catechist, and Superintendent; John Vail, Farmer; Ainsworth E. Blunt, Farmer and mechanic; and their wives; and Delight Sargent, Teacher.

Carmel. 1820. Daniel S. Butrick, missionary, and Mrs. Butrick.

Creek Path. 1820. William Potter, missionary, and Mrs. Potter; Erminia Nash, Teacher.

Willstown. 1823. William Chamberlain, missionary; Mrs. Chamberlain, Mrs. Hoyt, Anna Hoyt, and Nancy Thompson, Assistants; John Huss, Native Preacher.

Haweis. 1823. Elizar Butler, Physician and Catechist; Mrs. Butler; Catherine Fuller, Teacher.

Candy's Creek. 1824. William Holland, Teacher and Catechist; Mrs. Holland; Stephen Foreman, Native Preacher.

New Echota. 1827. Samuel Austin Worcester, missionary; Mrs. Worcester; Sophia Sawyer, Teacher; Elias Boudinot, Native Assistant.

##### ARKANSAS CHEROKEE. 1820.

West of the Arkansas territory, north of the Arkansas river, and between that and the Canadian. Population 5,000.

Dwight—1820.—Cephas Washburn, Henry R. Wilson, and Jesse Lockwood, Missionaries; James Orr, Superintendent of Secular Affairs; Jacob Hitchcock, Steward; Asa Hitchcock, Teacher; Aaron Gray, Mechanic; Mrs. Washburn, Mrs. Lockwood, Mrs. Orr, Mrs. J. Hitchcock, Mrs. A. Hitchcock, Ellen Stetson, Cynthia Thrall, and Esther Smith, Teachers and Assistants.

Mr. Wilson is expected soon to remove to the Choctaws.

Fairfield—1827.—Marcus Palmer, Missionary and Physician; Mrs. Palmer; Jerusha Johnson, Teacher.

Forks of Illinois—1829.—Samuel Newton, Teacher and Catechist, Mrs. Newton.

#### CHICKASAWS 1821.

Population about 3,000, occupying the northern quarter of the State of Mississippi.

Mourne—1821—and Tokshish—1823.—Thomas C. Stuart, Missionary; Mrs. Stuart.

Tipton Co. Tenn., a native Chickasaw school.—Hugh Wilson, Missionary, Mrs. Wilson, and Prudence Wilson.

#### CHOCTAWS. 1818.

##### EAST OF THE MISSISSIPPI.

The country heretofore occupied by the Choctaws, and which has been the seat of the Choctaw mission, was the central part of the State of Mississippi, extending across the State from east to west, south of the Chickasaw country. This was sold by treaty to the United States, in 1830. The population was estimated at about 20,000. Most of the tribe have removed to their new country.

Mayhew—1819.—Cyrus Kingsbury, Missionary, Mrs. Kingsbury.

Yoknokchaya—1823.—Cyrus Byington, Missionary, Mrs. Byington.

##### CHOCTAWS ON RED RIVER.

The country to which the Choctaws have removed, is situated between the Arkansas and Red rivers, and west of the Arkansas territory. Population now from 10,000 to 15,000.

Bethabara—1832.—Loring S. Williams, Missionary and his wife; Eunice Clough, Teacher.

Wheelock—1832.—Alfred Wright Missionary; Samuel Moulton, Teacher and Mechanic; and their wives.

Clear Creek—1833.—Ebenzer Hotchkin, Catechist, and his wife; Anna Burnham, Teacher.

Matthias Joslyn, Teacher and his wife.—Mr. Wilson, Missionary, from Dwight, is about to commence a new station with Mr. Joslyn.

#### CREEKS. 1822.

Occupying the country on both sides of the Arkansas river, above the mouth of the Verdigris. The population of the whole tribe is estimated at about 20,000; the larger part of whom still reside on their lands in the eastern part of the state of Alabama.

—1832.—George L. Weed, Physician, Mrs. Weed.

—1833.—John Flemming, Missionary, Mrs. Fleming.

#### OSAGES. 1820.

A migratory tribe, possessing a slip of country, 50 miles wide, west of the State of Missouri, and about half way between the Missouri and Arkansas rivers. Number 5,000 to 8,000.

Union—1820.—William F. Vaill, and William B. Montgomery, Missionary; Abraham Redfield, Teacher and Mechanic; and their wives.

Hopefield—1823.—William C. Requa, Farmer and Catechist.

Boudinot—1830.—Nathaniel B. Dodge, Missionary, and his wife:

**Harmony—1820.**—Amasa Jones, Missionary; Daniel H. Austin, Steward and Mechanic; Samuel B. Bight Farmer, and their wives; Richard Colby, Mechanic; John H. Austin, Teacher; Mary Ellis, Elvira G. Perkins, and Mary B. Choate, Teachers and Assistants.

#### STOCKBRIDGE INDIANS. 1823.

Occupying a small tract on the Fox river, east of Lake Winnebago, 20 or 25 miles southwest from Green Bay, west of Lake Michigan. Population 250 or 300. Cutting Mash, Missionary.

#### EACKINAW. 1823.

An island in the Straits connecting lakes Huron and Michigan; the station designed principally for a boarding-school for the Children of Ojibwas and other Indians, west and northwest.

William M. Ferry, Missionary, and his wife; Chauncy Hall, John L. Seymour, Eunice O. Osmar, Elizabeth M'Farland, Hannah Goodale, Matilda Hotchkiss, Persis Skinner, and Jane B. Leavitt, Teachers and Assistants.

Abel L. Barber, Missionary, and his wife, destined to a new station among the Ojibwas or Ottawas, are spending the winter at Mackinaw.

#### OJIBWAS. 1830.

A tribe of migratory Indians, occupying the country between Lake Superior and the head waters of the Mississippi river; number unknown.

**La Ponce—1830.**—An island near the southwest extremity of Lake Superior, about 400 miles west from Mackinaw.

Sherman Hall, Missionary; John Campbell, Mechanic; and their wives; Delia Cook and Sabrina Stevens, Teachers and Assistants.

**Yellow Lake—1833—150 or 200 miles west from La Ponce,** and nearly the same distance from St. Peter's on the Mississippi.

Frederic Ayer, Catechist; Mrs. Ayer; and Hester Brooks, Native Teacher.

**Sandy Lake—1832—**on the eastern bank of the Mississippi river, 250 miles above the mouth of the St. Peter's river.

Edmund F. Ely, Teacher and Catechist.

**Leech Lake—1833.**—West of the Mississippi river, 110 miles north of Sandy Lake.

William T. Boutwell, Missionary and Teacher.

#### MAUMEE. 1823

In Wood Co., northwest part of Ohio, on the Maumee river, 26 miles from its mouth; designed for a remnant of the Ottawa Indians, amounting to 600 or 700, heretofore occupying reservations on this river.

Isaac Van Tassel, Missionary, and his wife; William Culver, Teacher; and a female Assistant.

#### NEW YORK INDIANS.

Remnants of the Six Nations, consisting principally of Senecas, Tuscaroras, and Onondagas; amounting in all to nearly 3,000; occupying five reservations, in the western part of the state.

**Tuscarora—1805—7 miles northwest from Niagara Falls.**

Joel Wood, Missionary, Mrs. Wood; Elizabeth Stone, Teacher.

**Seneca—1811—4 miles east of Buffalo.**

Asher Wright, Missionary; Mrs. Wright; Asenath Bishop, and Martin, Teachers.

**Cattaraugus—1822—34 miles south of Seneca.**

Asher Bliss, Missionary, and his wife; and Relief Thayer, Teacher.

**Alleghany.**—Mr. Wilcox, Teacher, and wife, Church organized 1830. It is expected that a missionary will soon be sent to this place.

#### BEYROOT.

EXTRACTS FROM A LETTER OF MR. BIRD.

#### Outrage by Egyptian Soldiers.

In a letter to Mr. Goodell, dated August 5th, Mr. Bird states that Mr. Thomson had suffered from a severe attack of fever, but was convalescent. He also forwarded to Mr. G. a copy of a letter which he had addressed to Mr. Chasseaud the American consul at Beyroot, narrating the circumstances of an unhappy affair that occurred a few days before, between him and the Egyptian soldiers, encamped at Beyroot, which is given here.

My premises were visited this morning, as usual, by strolling individuals of the *azam* troops now tented on the plain before the walls of the city. They have for some time been in the daily habit of coming, in this way, to pillage the fruit of my own and the neighboring gardens. As usual I sent my servant to warn them away. A quarrel of little importance in itself ensued, and the soldiers departed. It appears that they went down to their comrades and laid a plan to apprehend my servant and have him beaten by one of their officers, as was done yesterday, for which I entered my complaint to you. However this may be, about an hour afterwards, a cry from the garden of my Moslem neighbor, who like ourselves, was on the watch against these depredations, gave me the alarm of another quarrel in my garden. I immediately repaired to the place to stop the affair, and found three or four soldiers facing the servant, while he was retreating before them. There was a good deal of quick movement and bustle among them, and they seemed to be pelting each other with stones, but the low mulberry trees at first impeded my view. I next distinctly saw one of the soldiers stagger and fall, and my servant at the same instant shot by me toward the house. The blow I did not see. I stepped immediately to the soldier, and seeing him bleeding with a wound in the head, I lifted him up, and after examining his wound a little, begged some of the standers by, who had begun to collect, to bring me some cotton and a bandage, and was in the act of binding up the wound of the man, intending to accompany him with the two soldiers, who were still present, to the camp, to explain the circumstances of the affair, when a crowd of soldiers, armed, came rushing in, asking, with their guns ready to fire, who was the man that had done this deed. Not seeing the servant, and without waiting for an explanation, they seized me by the arms and forcibly pulled me from the garden toward the plain. It was of no avail that I assured them of my innocence, and that, of my own free will, I was coming to the encampment. They held me fast until we reached the farther end of their tents, the rabble followed at my heels beating me from behind with canes and cuffs, and from before, aiming their guns and bayonets, as if to blow or run me through, the whole accompanied with suitable words and looks of exasperation. On halting, my arms were pinioned behind me with a light cord, and I was squatted down in the open sun and sands of the plain. Two or three guards preserved me from being mobbed, but individuals of the soldiers, and among them the guards themselves, continued the same course of menace and abuse that had been offered on the way. In this situation I continued, I suppose, about an hour. The pain of the ligature became great, and I often begged the guard to slacken it, but my entreaties only increased their abuse. Not an officer did I see, until near the close of my detention, when one approached, and I was then directed to arise and advance a few steps as if to be spoken with, but after a short conversation with the soldiers, of which I understood nothing, he passed on without giving me a look; and I according to order, resumed my seat upon the burning sand.



The dragoman of consul Abbott soon after appeared, but was not suffered to come near me. Immediately after came the British consul general with a number of Janisaries, between whom and the soldiers a skirmish of some minutes took place, the issue of which I waited with no small concern. Happily, however, the consul retired without the loss of life on either side. The drums had begun to beat to arms, and the whole of the soldiers were now in commotion, and making every preparation for a general battle. In the hurry of their preparation they seemed forgetful of their prisoner, and were providentially thus occupied until the governor of the city, with yourself and others, appeared issuing from the city gate, and I was permitted, as you know, to accompany you to the palace."

Mr. Bird proceeds—

Here ends the account to Mr. C. I have time only to add, hastily, that all the consuls, with the kadi, the wounded man, and physicians, were soon present at the pasha, where they saw my bonds, heard my account, pronounced the wound not dangerous, and agreed to meet again in the afternoon. This meeting, however, was prevented by the French vice consul, who had heard one of the soldiers declare that ten consuls or ten Christians should be killed, if the soldier died; and this was said in the palace, and made known to the governor and kadi, on the spot and no notice taken of it. We adjourned to Mr. Abbott's, where all the consuls with one heart, wrote a declaration of what they had seen, for the use of Mr. Chasseaud, and afterwards a letter to the governor, to excuse themselves from attending the proposed meeting, since they could not be free from the threats of soldiers, even in the governor's palace. So the soldiers have escaped, and we must wait for weeks, and months, for the answer of the pasha. Mr. C. has written, I believe, also to the commanding officer of our squadron.

### Miscellaneous.

From the American Annals of Education.

#### THE FIRST SCHOOL.

We remarked in our first volume of this work, that in our plans of education we ought to imitate, as far as possible, the measures which Divine Providence adopts in the education of our race. This is a subject upon which we have long dwelt, with great interest. It has been the clue which has guided us to many of our principles and views, and we have deferred a full examination of the subject, only because we considered it one of so great extent and importance. We venture, however, to commence, (in the hope of going on,) with an inquiry into the management of *The first school*, organized and conducted by the Great Educator of our race.

This school was established in the midst of the beauties and wonders of nature, in a fruitful spot, watered by four streams—a garden which contained every tree that is pleasant to the sight, and good for food. How different this situation from those provided by modern wisdom and benevolence, to form the mind, and senses, and tastes, of our children!

It is remarkable that the first school was a *manual labor school*. The first pupils were 'put into the garden—to dress it, and to keep it.' Let it be remembered too, that it was thus organized, when it was intended to be a scene of perfect enjoyment; and labor was appointed, of course, as a means of happiness.

The first lesson in this school was given upon objects and their names. Every beast of the field and every fowl of the air was brought to Adam; and he gave names to all cattle, and to every fowl of the air and to every beast of the field. How many of the pupils of our mod-

ern schools 'finish their education,' and even go to their graves, without having attained the knowledge imparted in this first lesson; and are compelled to employ but one, or at most a very few names, for 'the fowls of the air,' whose beautiful plumage or varied songs call forth their admiration. Such were the arrangements recorded by Moses, for physical and intellectual education. But in all the wonders of creation that surrounded the first man, there was nothing to call forth the feelings, except to their Author; nothing to develop the human heart; nothing to complete the moral education. He might have lived in Paradise forever, and still have been only an intellectual being, with the nobler half of his nature to a great extent unawakened, uncultivated, and perishing for want of exercise; and so far, made in vain. 'It is not good,' therefore, said his Creator, that the man should be alone.' 'I will make an helpmeet for him,' was the next decision; and Infinite Wisdom determined, that his companion to be 'meet,' must be of a different mould of mind as well as of body. That this was not merely for the purpose of continuing the race, is evident from the fact, that the same wise Educator, in almost every school which has been organized directly by his own hand, has sent both sexes together.

It would have been easy for Almighty power, to have made one family of males and another of females, and thus to have found those separate schools which modern wisdom has considered so necessary, and avoided those dangers which human prudence deems so great. But he has ordered otherwise; and the results are in accordance with our expectations, from the plans of Divine Wisdom. The evils apprehended have always existed in the greatest degree, where other sexes were most widely and carefully separated. The youth who avoid female society, are notoriously the most dissolute. The navy and the camp present a mass of corruption rarely found in mixed communities; and the monastery and the convent have produced and developed crimes, which are scarcely ever heard of in a family. The voice of experience, if it be listened to, will be found to have responded, to the first declaration of the Creator. 'It is not good for man to be alone.'

In regard to the direct methods of moral education, the first school was constituted on the plan of absolute government. One of its prominent commands was given without any reason or explanation, and without any object which we can understand, except to test the obedience of the pupils. 'Of the tree of knowledge of good and evil, thou shalt not eat of it.' And this too was done in a school of adults, and not of mere children. At the same time, every thing necessary to enjoyment, was given 'freely.'

Punishment was among the means of government in this school, and this too, of the severest kind. 'In the day that thou eatest thereof, thou shalt surely die.' And we find no attempt to reconcile the pupils to this singular prohibition, and its severe penalty. It is simply, 'Thou shalt not eat of it.' 'In the day thou eatest thereof, thou shalt surely die.'

We do not hear that it was thought advisable to offer any rewards for obedience, except the presence and instructions and favor of the Great Educator who would seem, from the occurrence after the fall, to have visited the first pupils regularly, 'in the cool of the day,' doubtless to impart lessons of temporal and eternal wisdom.

We hear of no interruption to the order, or the happiness, of the first school, until an enemy of the race persuaded one of the pupils, that the great command of the Educator was not reasonable, and that the penalty would not be executed; and artfully introduced emulation as a motive to action—its first appearance, so far as we know, in this world. 'In the day that ye eat thereof, these your eyes shall be opened, and ye shall be as gods, knowing good and evil.' The temptation was successful. The example and influence of one pupil overcame

the other. This school of happiness, and improvement, and peace, was broken up; and its pupils were sent abroad into a world of storm and trouble, overgrown with thorns and briars, to begin the course of suffering involved in the penalty, 'Thou shalt surely die.'

#### MEMOIR OF JAMES BRAINERD TAYLOR.

From a review of this interesting work in the Baptist Magazine, we select the following.

The record of Mr. Taylor's *Christian enjoyment* is extremely full. In almost every page, we find him exulting in the love of God—triumphing in Christ—filled with all joy and peace in believing. He presents a beautiful example of that religion, which supports and cheers the Christian. He experienced a constant flow of pleasure, such as seems to most persons entirely impossible. He enjoyed a daily communion with God—daily refreshings from his presence. In illustration of these points, his diary is so full that selection is almost unnecessary. Promiscuous extracts, taken almost any where at random, will show him to have been truly a heavenly man. The day was witness to his joy, and in the night, when he awoke, he was still with God.

The following are from two letters to his friends—

"I have not much to say of myself. But I can yet testify of the riches of the grace of God. I am yet a miracle of grace—yet a pilgrim, and glory that I am counted worthy to bear the cross. Heaven's rich munificence is manifested in the choicest of his stores bestowed upon the most unworthy. These college walls do not shut out my God: my room hath become, from the first, a glorious Bethel, yes, a little heaven. It is a sacred spot, where my soul hath often drank of the river of the water of life. This is my theme below: 'God is love.' Help me to praise him for what he has done for my soul. He hath done great things, and marvelous, whereof I am glad and would rejoice. I wish to live for none else besides my God, and feel an increased determination to spend and be spent for him.

"Twenty one months have now gone by, since he so powerfully blessed me. Rich seasons, and richer still, have I enjoyed since, and richer still am I expecting below. But heaven! heaven! There is a heaven to come—a holy heaven—an eternal rest—a glorious habitation—and new glories are yet to be revealed."

"Having passed the day in my ordinary pursuits, and been abundantly refreshed attending devotion, I feel constrained to bless the Lord and take courage. Yes, I rejoice that another day has been numbered—another of the days of my pilgrimage below: for the sweet prospect of heaven has gathered brightness, while my soul has melted with the love of God, let down in streams from the overflowing fountain. O my dear E., who is rich, and the Christian not rich? Who is happy, and the Christian not happy? Let the world have the pleasures of the world, but our souls cry out for God; for the living God, in whose presence below is joy unspeakable and full of glory.

"I can tell you how my mind was led this evening, and it may prove a blessing to you. I read the 2d chapter of Isaiah. The promise of prosperity to Zion, the mountain of the Lord's house, cheered my heart; I could believe that all nations shall flow unto it, and I anticipate the glorious day, though not on earth, to witness it, yet in heaven to rejoice with the church triumphant. My soul cried out, *Let the Lord alone be exalted*. But the last verse, which speaks of 'man whose breath is in his nostrils,' came with a richer blessing. Thought I, soon my pilgrimage will end. Perchance these hands will soon, with all this frame, lie motionless in the grave. The thought was sweet, for my spirit laid fast hold on 'the resurrection and the life.' In his name I could look up to God, and cry—Abba, Father. My Father smiled. Jesus looked upon me—the Spirit comforted

me—my heart exulted. O bless his name forever. Such a view of Jesus and his cross—his sufferings and death—his resurrection and ascension—and his reigning power, I have seldom experienced."

In September, 1826, Mr. Taylor finished his collegiate course at Nassau Hall, and left Princeton for New Haven, where he expected to pursue the study of theology. On his arrival at New York, he was attacked by severe pain, which was apparently the commencement of the disease from which he never recovered. With diligent nursing and carefulness, however, he was able, after a little while, to finish his journey, and he arrived at New Haven in the beginning of winter. But he was soon seized with hemorrhage at the lungs. His outward frame was thus enervated. His prospects of usefulness in the ministry, to which he had looked forward with such earnest, burning desires, were overclouded. During the remnant of his life, the process of dissolution went steadily forward. At one time, he felt only a distressful weariness, and inability to study; at another, the springs of life seemed to be breaking up, and the mortal tabernacle rapidly falling to decay. But under all the dismal disappointment in respect to the cherished object of his soul, he exhibited the sweetest tranquility and submission. The following letter to a brother and sister, dated at New Haven, Nov. 11, 1827, presents a lovely exhibition of his state of mind under the affliction:—

"I doubt not you now and then mention my name, as you converse around your fireside. Gladly would I interchange words with you, and tell you how happy I am. Surely I am blessed of God—you know my late trial—the sweetness resulting is beyond description.

"You know, that leaving business, I commenced preparation to preach the gospel. My prospect of entering the ministry, as the time approached, has brightened, with longing of soul for the work. Often, in your hearing, have I hailed the coming day. The issue of my late bleeding may determine my future employment, my stay in this world. O, my dear brother and sister, it is sweet to lie passive in the hand of God, and know no will but his. But my heart is full. To this state of feeling I have come, only through tears and lying low at mercy's door: and now, when I think of the dear, dear object of co-working with God, in preaching the gospel, my soul finds ready way to my eyes. Must I—must I give it up? O my Father, my Father! must I go back? It does not sink my spirits—far from it: but it breaks my heart—tears run down my eyes. It swells my soul to unutterable language, till I lie and groan before God.

"Indeed I am not worthy to look up—how much less worthy to be put into the ministry! Well—for he that doeth all things well, knows what is best—and that is best for me.

"Heaven never appeared more desirable—I have longed to see the King in his beauty—never did I gain so near access to God. Dying seems like going to my Father's house. \* \* \* And I could gladly bid adieu to the world—to those I tenderly love, to parents, brothers and sisters, to you, for my anticipated home with Christ, whom having not seen, I love—but I would willingly live and labor yet for threescore years and ten, nor count the time long; for I have longed—longed to enter heaven, after having, under God, been the means of sending multitudes thither.

"The cup which hath been put into my hands I would drink; yet my heart's prayer has been, 'If it be possible, let this cup pass.'

"I have felt this evening, that if God would but speak the word his servant should be healed. This, however may not be best; surely then, you and I should willingly say, 'The Lord reigneth.'

"To contemplate this hand that moves to address you, stiffened in death—to view this 'mud-walled cot-

stage already shaken and tottering—fallen to the ground—is sweet;—for should I not sleep sweetly? O yes, and my active spirit, which now clings to Jesus, would be adoring, active and wondering among the spirits of the just made perfect.

"Dear, dear brother and sister, it is but a little way from this to yonder mansions. We each expect to find a welcome resting place. How sweet the earnest! Only a little while, and we shall be there.

"Affectionately,

"JAMES."

The following letter also, breathes so much of his peculiar spirit that we cannot omit it—

"NEW-HAVEN, NOV. 25, 1827.

"My Dear Mrs. W.

"You saw me in anguish of body—you heard me tell how happy I was in God. As on earth I have thanked our heavenly Father for that cup, so in heaven the visitation will be more clearly expounded.

"You have heard of my late light affliction. It would be too long a story to tell of all the attendant blessings—but consolation has abounded.

"The renewal of my old attack of the rheumatism has been a little painful to the body; but O, the unspeakable and full glory that has come along with it.—The cup is sweet, sweet beyond expression. Believe me when I say it, I think it worth worlds—nay, worlds weigh nothing to it; for worlds without Christ would be nothing worth. With the pain, I have Christ.

"I think I can adopt the language of one, I know not of whom, 'Though I am sometimes full of pains, yet I am at all times full of patience. I often mourn under a sense of my corruption, but never murmur under my affliction.' And why should I murmur? This would be to oppose the medicine that heals my soul. The Lord never afflicts us to hurt us, but to heal us. While in this wilderness, the Lord would have our souls fruitful paradises. The husbandman knows his choice trees of righteousness, and when he comes with his pruning knife, it is not to cut down the tree, but to lop off superfluous branches.

"That this my poor cottage shakes, is a kind premonition of its fall. Let it fall, responds my inmost soul; for who would not resign such an earthly tabernacle, for a house not made with hands? Never did the thought of having a glorious body so overpower me as this evening. And think you, my dear sister, I shall prize a glorious body the less, for having had one so frail. More of this, when we shall have heard the archangel's trumpet, assembled at Christ's right hand, and been made like him; for we shall see him as he is."

"I am inclined to think—though I am in a strait betwixt two, having a great desire to depart, yet longing to live to subserve the dear interests of our dearest Lord Jesus—I am inclined to think that God is not about to take down this superstructure. He may be renewing the foundation.

"I think I have learned a little about glorying in infirmities, rejoicing in tribulations, and possessing the soul in patience. Sweet lessons—lessons to be learned only in a certain school. In this school, an apt scholar, having a skillful teacher, may become a wonderful proficient. The wiser, the better we ought to be—then the holier, consequently, the happier. Well, I am happy—I lean on my Beloved, and call him mine.

"It has been most sweet to lie in the hands of God. I have longed to drink every drop of the cup that my Father puts into my hand. Not one pain less; for he knows what is best, and that is best for me.

"Could I tell you, I would; but the blessing that I have received this day from God, is above description.

"Remember me to the family, and tell them that

God often removes outward mercies from us, in mercy to us.

"Fraternally yours, in our dearest Lord Jesus,

"J. B. TAYLOR."

With the hope of staying the progress of his malady, Mr. Taylor accepted the advice of his friends to take a southern tour in Jan. 1828. While at a distance from home, he found that his outward man still failed. The seeds of death were sown so effectually, and had sprung up so rankly, that there was no likelihood of their ever being eradicated. But the inward man was renewed day by day. In proportion as he drew nearer to his mansion in heaven, the brightness and peacefulness of that world seemed to hover more and more sweetly around him. The joys of a submissive heart were his daily food; and he felt the blessedness of lying passive in the hands of God. This will appear evident from part of a letter to his brother, dated at Augusta, (Geo.) April 20th.

"How pleasant to feed in green pastures while traveling through the wilderness. To day the good shepherd has given me a rich repast. My soul has gained strength from feeding on angel's food—if angels feast on the manifestations of God to them. Singing one of the songs of Zion, my heart began to melt, and sweetly flowed down into tenderness and love. To call God my Father, was sweet beyond expression. Christ, as my elder brother, friend, shepherd, Lord, my all, captivated all my powers, and I cried with a broken heart—

'Thou lovely source of true delight,

Whom I unseen adore;

Unveil thy beauties to my sight,

That I may love thee more.'

"O how soul-humbling! how soul-elevating! how full of consolation! to have the manifestations of Jesus; as they are not made to the world. Perhaps never with more confidence could I ask for the Holy Spirit. Blessed anointings! with this blessing we climb the 'delectable mountains,' stand on 'mount Clear,' and look away to the fair land. How fair and desirable it appeared to me this evening—more desirable than the land of my fathers! O, the prospect of meeting the holy, when I shall have answered the end of my being in this world."

"My prospect brightens, as God shows his beauties to my soul. And I long for the time to arrive when I shall become a disembodied spirit. I wish to behold the glory which Christ wishes his disciples to see. Father, I will that they whom thou hast given me be with me where I am, that they may behold my glory. Much is comprised in that word, GLORY. Well, it will not be long before the disclosure will be made.

"Whenever I am so peculiarly blessed, then my longings are to preach the gospel. There is an intensity of feeling that finds no expression but in groans. Still I lie in the hands of God, and if I mistake not, acquiesce in his will; and I feel fully persuaded that my protracted trials will issue in my good, whether I live or die. Through your prayers I may yet be restored and given to the church, to which, under God, long since and repeatedly I have surrendered myself."

He returned to Connecticut in the summer, hoping with renovated vigor to resume his studies. But the Head of the church had other designs respecting him. The autumnal winds of New England no sooner began to blow, than the violence of his symptoms returned. It now became certain that he could only hope to prolong his usefulness by a second journey to the southern states. Before leaving Connecticut, however, he received licence from the Middlesex Association; so that, if his health should permit, and opportunity present, he might preach on his tour, the unsearchable riches of Christ. He left home in October; and on his way, wrote thus to a friend whom he had hoped to meet—



"I have detained this with the hope that in person I should see you. For this purpose I had designed to pass through Princeton and Lawrenceville. But as my health does not warrant the fatigues of journeying, and the excitement of seeing dear friends, I am denied the pleasure. It is a self-denial. Peradventure I may return in the spring, better able to enjoy the society of those I love. If not the land of dear delights is before me. Do you ask how I am in my protracted afflictions? The Lord doeth all things well. \* \* \* Sweet thoughts of Jesus melt my soul. Communion with heaven is soul-elevating and soul-transforming. In a word I am a happy, though a sick dying man. The Lord most gently and mercifully hands me down the hill of life, while the descent seems very short. O, it will be sweet to take the last step, and walk into eternity. To me the grave wears choice attire—paradise more choice. I wish, and often with longing, to see Jesus as he is, to mingle with the holy above—to sing the song of the shining ones.

"O think not that I am gloomy or depressed; far, far, very far from it. Think of me as visited from above, and rolled along in a chariot all paved with love—think of me as one who loves you—think of me and pray for me, as one feeble, shattered, tottering, and almost falling—falling into the arms of our Beloved.

"If my last—my most affectionate adieu!  
"JAMES B. TAYLOR."

This was his last journey. He returned no more to his father's house. In January, 1829 he arrived at the Union Theological Seminary, in Prince Edward, Va., which was his last resting-place. In a letter to his brother, soon after his arrival he says—

"In my absence heretofore, as now, I have often thought myself the happiest of men. So be comforted, my dear brother, and ever think of me as taken up by our heavenly Father as a little one, and continually and greatly blessed. \* \* \* On Saturday, my soul was melted under a sense of our heavenly Father's presence. Sitting alone, my uplifted desire was uttered—Father, give me the Holy Spirit. An unction from the Holy One greatly refreshed my soul. I had been saying, Lord, how long—in reference to my protracted trials. My whole soul yielded, and said, Even so long as the Lord will; but thou wilt give me thy Spirit. I hardly know when my confidence gathered strength so fast, in God, that he would make me happy. With unusual sweetness I adopted the language of Jesus, 'Father, glorify thyself.' O, I felt happy that he would be glorified. \* \* \* My confidence in the gift of the Holy Ghost was greatly strengthened.

"After such baptism the soul rests in calm, sweet, heavenly peace.

"Not a wave of trouble roll

Across my peaceful breast,

"With increased affection,

"JAMES."

He now very rapidly sunk under the violence of his disease. The 'mud-walled cottage' hastened to fall.—The clefts and chinks grew wider and wider; but each cleft and chink served as an avenue for the admission of glory. He exulted in the prospect of meeting the Saviour, and entering into a holy heaven. That prospect was soon fulfilled: and into that blessed place he soon found an open and abundant entrance. On the 28th of March, 1829, at half after six on the evening of the Sabbath, he departed from this world, in full assurance of a glorious immortality. The following account of the final scene, by one who witnessed it, cannot be otherwise than interesting:—

"We have just witnessed the departure of a Christian—of an eminent Christian, from this world of trial to that of everlasting rest—the Sabbath which is eternal in the heavens.

"For a considerable time during his sickness, his debility was so great that he required unremitted attention day and night; yet they to whose lot it fell to nurse him in his last hours, so far from being wearied out by the labor, considered it a privilege to be near him. And their testimony is, that his conversation gave them more enlarged ideas, than they ever had before, of Christian experience, and a more distinct conception of the power and preciousness of religious truth.

"From the time he came among us to the last moment of life, his faith did not fail, nor even falter; nor did a cloud intercept his view of heaven. It would require a volume to record his various expressions of love, joy, and triumph—and all the same, whether he had hopes of recovery, or felt that he soon must die. The full exercise of reason was granted to him until the last. And when death came, although as fully sensible of it, as any who attended him, yet his spirit was as calm as a 'summer evening'; and he remarked that he 'had endeavored to live in such a way, that when he came to die, he should have nothing to do but to die. About five minutes before his death, he said: 'Farewell to you all, farewell to this earth.' Then, after a short time, addressing a beloved friend who was supporting him, he said with great emphasis:

'Strive! Strive!' His friend asked him, 'Strive to do what?' 'To enter into the kingdom of heaven.'—These were his last words. His ruling passion was strong in death; to the very last moment he wished to preach the gospel. After uttering this solemn exhortation, he drew a long breath—another and another—and then without a struggle or a groan, his breast gradually sunk, and he gently fell asleep in Jesus; and took an upward flight, 'if ever soul ascended.'

**THE DOMESTIC SLAVE TRADE.**—The painful duty devolved on us, a few weeks since, of giving our readers some account of a most inhuman and disgraceful scene presented in the public streets of our city. It was a company of oppressed and degraded human beings, men, women and children, (part of whom were manacled,) proceeding before their unfeeling drivers, like a herd of cattle, to a distant market. We then expressed the fervent hope, that for the sake of humanity, for the sake of consistency, as a community professing regard for the Christian religion, the inhabitants of our city might never again have an opportunity of beholding a similar exhibition of unfeeling barbarity. But in this we have been disappointed. Last week a spectacle similar to that noticed before, was again obtruded on the eyes of our citizens. A number of slaves were driven through the Main street of our city, among whom were a number manacled together, two abreast, all connected by, and supporting a heavy iron chain, which extended the whole length of the line.

While contemplating this scene, we could not avoid mentally exclaiming, where is the boasted liberty which professed patriots ascribe to our country? Where is the beacon light which free and happy America is said to be holding out to other nations, that they, by its radiant light may also become happy and free? Can it be that this is the land over which the "star-spangled banner" so proudly floats—"the land of the free, and the home of the brave?"

What must be the emotions of an inhabitant of Europe, when on visiting the land so extolled for its freedom, he is greeted with a sight similar to that detailed above? Does he, while witnessing the scalding tears, and hearing the agonized groans of the oppressed and degraded African, regard our empty boasts of liberty and happiness? Does he not rather feel inclined, if he be a philanthropist, to weep over our folly, insincerity, and delusion?—*West. Luminary.*

## RELIGIOUS INTELLIGENCER.

NEW-HAVEN, JANUARY 25, 1834.

## THE EMANCIPATOR AND LIBERATOR.

The last Emancipator misconstrues the whole gist and direction of that portion of our comments upon Dr. Edwards' sermon, which was meant to censure the virulent personal detraction, and ungenerous misconstruction of motives and feelings, with which the pages of the Liberator teem,—a paper, which we suppose it no unfairness to consider the organ of "Garrison and his coadjutors." The whole tone of Dr. Edwards' sermon is too dry to be otherwise than "calm." He is not thrust off his balance by the shapeless and unbridled impulses of hate and fury. The current of his argument is still, clear and straight forward, untroubled by the eddies of personal spite and venom. To call the binding of a man in bondage "man-stealing," and the willing retention of him in that condition a crime not less heinous, has our assent—in itself. But it is quite another question, whether the slave-holder's heart is most likely to be opened to appreciate the enormity, by being personally addressed as man-stealer, at the first salutation. It is to be considered, moreover, that "the times of this ignorance God winked at." And although this does not alter the offense, it may have much to do with the intention and spirit, and therefore with the guilt or innocence of the perpetrator. David's fornication partook of a very different shade of criminality from the debaucheries of these days. Nevertheless, after being enlightened, or rejecting opportunities of becoming so, the evil-doer is responsible, and more than without apology for his iniquity. Ten years ago, drunkenness was more destructively prevalent than now, and many, even then, pronounced rum to be the murderer of body and soul, yet who ever thought of inducing any one to abandon the traffic in ardent spirits, by telling him, "sir, you are no better than the high-way assassin?" And would Dr. Edwards have attempted to lead Whitefield to liberate his slaves, by saying to him, "Sir, you are a man-stealer?" We therefore had reason to rejoice in the presentation to the public of a cool and naked examination of the subject by the author, and, even in this view, think it ought to "put to shame the unchristian personalities of Garrison and his coadjutors."

This bearing of the case, however, and this sort of vituperation were not in mind, when we penned the notice;—though it is doubtless a calumny in the utmost degree unchristian to charge those with man-stealing, who retrain their control over their slaves, in order to find a fit opportunity to liberate them, or to save them from the more merciless and galling slavery of an inhuman legislature, or to furnish to them instruction in their duty to God and man, which they could not otherwise receive. This is not the spirit and power, if it be the form of slavery. It cannot, therefore, come under the sweeping formula of being unjustifiable "on any ground, or under any circumstances," for it is not slavery.—Whether our southern slave-holders embody many such, we are uncertain; that they do some, we know. And these are the true and efficient Abolitionists; and when

the mass of slaveholders become such, we need not dread the continuance of slavery.

Now that such men as Leonard Bacon, Chester Wright and their fellow laborers have such desires toward the slaves, and are laboring to lead the slave-holders to entertain such feelings, Mr. Garrison full well knows; or is criminal for not knowing it. What else is it then than unchristian calumny to charge them with entering into an "ungodly conspiracy with the slave-holders to perpetuate slavery?"

That they are furthering the most effective scheme for accomplishing this revolution in feeling and consequent action, we do not say. That they are doing much to reverse the current of opinions and feelings at the South on this matter, we do believe. That many who abhor slavery and its advocates are putting too much confidence in colonization to extinguish slavery, without a sufficient diligence and watchfulness to hold its wickedness up to public reprobation, we do believe. But we have no hope of recalling them to a rightly adjusted view of their duties in reference to the various projects for accomplishing the emancipation of the blacks, by applying to them epithets that would seem to have been manufactured for fiends incarnate. And we think that "Garrison and his coadjutors" are seriously obstructing their illumination by imputing to them a diabolical spirit pledged to uphold diabolical schemes.

It is to no purpose to say that they are visited with equal abuse in return. Retaliation is not gospel morality. And if there must be blows to take as well as blows to give, surely the party first aggrieved is the more justifiable of the two. And if Mr. Garrison has been pleased to style Colonizationists a band of conspirators for the perpetuation of slavery, does he not expect, does not self-defence demand that the victims of the calumny should aver, that they are calumniated, and he the calumniator? Enough has been said to show the consistency and aims of our "remarkable notice," and if we excite any to the adoption of juster views respecting the proper weapons of our warfare against slavery, we shall rejoice.

## TRACT CAUSE.

The Anniversary of the Connecticut Branch of the American Tract Society was held at Hartford, in Dr. Hawes' church, on Sabbath evening the 12th inst. The exercises were unusually interesting, and although the audience was small on account of the unpleasantness of the weather, a subscription of \$300 was taken up at the close of the meeting, which has since been raised to \$850.

On the last Sabbath, the Rev. Mr. Eastman, of New York—one of the Secretaries of the Parent Society, visited this city, for the purpose of presenting the claims of the heathen world and soliciting aid for the Parent Society, who have resolved to appropriate \$20,000 the present year for the distribution of Tracts in foreign lands. But owing to the inclemency of the weather the meeting that was appointed in the evening was postponed until the second Sabbath in February.

FREE CHURCHES IN NEW YORK.—Another Free Church (the fourth) has been opened in the city of New York, for furnishing the Bread of Life to those who are destitute and ignorant of the provisions of the gospel. The public services are held at Congress Hall, 93 Bowery, corner of Hester-street.

How  
speculat  
true goo  
life in th  
souls of  
them up  
and tyra  
their sub  
their aut  
complain  
only ma  
nerves,  
fives by  
"everle  
truth."  
and dev  
have do  
at first.

We m  
knowled  
outward  
when, b  
pendenc  
er when  
ed it wit  
we dare  
the field

There  
as it is  
humble,  
like a m  
light an  
life, and  
known b  
practice  
as it un  
than in  
may lay  
great m  
earth, d  
his disci  
with divi  
clo his w  
God."  
the most  
that alo  
"that w  
ledge of

INTER  
ERS.—W  
of Sund  
our land  
DAY OF  
humiliati  
day and  
ties and  
ing out  
bight an  
Redeem  
NAMES O



## OLD DIVINITY.

How to know God.—What are all our most sublime speculations of the Deity, that are not impregnated with true goodness, but insipid things, that have no taste nor life in them, that do but swell like empty froth in the souls of men! They do not feed men's souls, but only puff them up, and fill them with pride, arrogance, contempt, and tyranny towards those that cannot well understand their subtle curiosities: as those philosophers that Tully complains of in his times, who made their knowledge only matter of ostentation, to vindicate and set off themselves, but never caring to square and govern their lives by it. Such indeed are those silly souls, that are "ever learning, but never come to the knowledge of the truth." They may, with Pharaoh's lean kine, eat up and devour all tongues and sciences, and yet when they have done, still remain lean and ill-flavored as they were at first.

We must not think we have then attained to the right knowledge of truth, when we have broken through the outward shell of words and phrases that house it up; or when, by a logical analysis, we have found out the dependencies and coherencies of these one with another; or when, like stout champions of it, having well guarded it with the invincible strength of our demonstration, we dare stand out in the face of the world, and challenge the field of all those that would pretend to be our rival.

There is a "knowing of the truth as it is in Jesus," as it is in a Christ-like nature, as it is in that sweet, mild, humble, and loving spirit of Jesus, which spreads itself like a morning sun upon the souls of good men, full of light and life. \* \* \* There is an inward beauty, life, and loveliness in divine truth, which cannot be known but only then when it is digested into life and practice. \* \* \* Divine truth is better understood, as it unfolds itself in the purity of men's hearts and lives than in all those subtle niceties into which curious wits may lay it forth. And therefore our Saviour, who is the great master of it, would not, while he was here on earth, draw it up into any system or body, nor would his disciples after him. He hangs all true acquaintance with divinity upon the doing God's will; "If any man will do his will, he shall know of the doctrine, whether it be of God." His main scope was to promote a holy life, as the most compendious way to a right belief. And this is that alone which will make us, as St. Peter tells us, "that we shall not be barren nor unfruitful in the knowledge of our Lord and Saviour."

*John Smith, Cambridge, 1644.*

INTERESTING MEETING OF SUNDAY-SCHOOL TEACHERS.—We learn with great pleasure, that a general meeting of Sunday-school teachers, of this and other places in our land, is contemplated to be held on the second Monday of February next. It is to be a day of special humiliation and prayer; and the exercises, both of the day and evening, are to have special reference to the duties and obligations of Sunday-school teachers arising out of the present moral state of the world; the bright and brightening prospects of the church of the Redeemer; and the necessity of training up thousands of men and women for the service of our

ASCENDED LORD, IN THE CONVERSION OF THE WHOLE WORLD TO THE FAITH OF THE GOSPEL.

We hope every thing will be done by the friends of Sunday-schools to make the day tell nobly on the interests of dying millions.—Communicated.

Every friend of TEMPERANCE must rejoice at the energy with which the cause has been taken hold of, by a few philanthropic and distinguished men at Albany! The expenditure of money, and of time and personal efforts, appears to them to be an object of no regard, in comparison with the object to be accomplished. Other men may speculate upon the progress of the Temperance Reformation, and congratulate themselves and the country upon its success, but these are the men to work, and to produce results. Our readers are doubtless acquainted with what is doing at Albany, but we have been particularly gratified at seeing an account of a new society recently formed there, composed of gentlemen of the Legal profession, and headed by Chief Justice SAVAGE, and his associate judges, Sutherland and Woodworth, as Vice Presidents. The Society has adopted the usual pledge, and recommended to their brethren of the profession throughout the State, to form County Societies, and also to appoint delegates to meet in the city of Albany on the 23d day of October next, for the purpose of forming a State Society. Judge Savage has accompanied the proceedings with an address to the gentlemen of the Bar throughout the State, earnestly requesting their co-operation, not only in adopting the Temperance Pledge, but also in refraining from, and in discouraging the use of wine and fermented liquors as alike tending to produce intemperance, and at variance with the spirit of the Temperance Reform. He also shows the manifest inconsistency of prohibiting jurors from drinking ardent spirits, while no such prohibition exists in relation to judges.

## AMERICAN BOARD.

The receipts into the Treasury of the American Board of Foreign Missions for the month ending Dec. 13th were \$12,825 97; besides a legacy of \$1,236 for the Permanent Fund, and various donations and boxes of clothing, &c.

THE OX DISCOURSE.—The New York State Temperance Society have published two millions two hundred thousand copies of this discourse, which have been circulated over the Union.

A THRESHER.—Walking in the country, says the Rev. W. Jay, I went into a barn where I found a thresher at his work. I addressed him in the words of Solomon: "In all labor there is profit." Leaning upon his flail, with much energy he answered, "Sir, that is the truth, but there is one exception to it! I have long labored in the service of sin, but I have got no profit by my labor." "Then you know something of the apostle's meaning when he asked, 'What fruit had ye then in those things whereof ye are now ashamed?'" "Thank God," said he, "I do; and I also know, that now, being freed from sin, and having become a servant unto righteousness, I have my fruit unto holiness, and the end everlasting life!" How valuable this simple faith in the word of God! and how true is the saying of a deceased writer, that piety found in a barn is better than the most splendid pleasures of a palace!

ARCHBISHOP USHER.—Archbishop Usher and Dr. Preston, two eminently pious and learned men, were very intimate, and often met to converse on learning and general subjects; when it was very common with the good archbishop to say, "Come, let us say something about Christ before we part."

## THE CONVERTED SWEDE.

The following interesting anecdote is from the *Christian Advocate and Journal* of last week. In introducing it, the editors say: "There is so much fiction in our days sent forth in the dress of fact, that we take it upon ourselves to say, the following narrative is true in this city."

Messrs. Editors: I attended a love feast last Friday evening, in the Willet-street church, and was not only gratified, but exceedingly profited. The many lively and sensible testimonies that were given of Christian experience and spiritual enjoyments rendered it a feast indeed. The house was well filled, and the Divine presence pervaded the whole assembly. The general theme of the speakers was the power of grace, and what the religion of Christ had done for them. Some had been drawn away from the vain frivolities and fashionable amusements of the world; others from the cold neglect, or even the contempt of evangelical truth. Some had been snatched from the haunts of dissipation and vice, and several testified with joy, that from drunkards they had become sober men, and from swearers, praying men. One confessed with deep contrition that he had been the worst of all—that he had been in the practice of dealing out the accursed cup to his neighbors, and that, through grace he had been brought to see how great a sin it was, and enabled to give up the dreadful traffic, and was determined never to pollute his soul with it again.

But the most interesting of all was the testimony of a Swede, who gave, in substance, the following account: That some years ago, perhaps under the last sermon that the late Dr. Phœbus preached in that house, the truth of God reached his heart, and was the means of his conversion to God. After being himself brought out of darkness into God's marvelous light, he felt such a deep concern for his parents and friends in Sweden, that, last May, he took ship and sailed for his native land. On his passage he felt it his duty to reprove sin, and bear witness for his Saviour, which he did until sin was ashamed; and the captain evidently became a reformed man. When he arrived at home, he met his father, who was an officer under that government, and threescore years old, and embraced him in his arms with so much affection, and such earnest solicitude for his soul, that he melted into tenderness and yielded to his entreaties, and was persuaded to seek salvation through faith in the blood of the Lamb.

With several other relatives he conversed to good effect, and visited a number of towns, speaking to all with whom he had opportunity of the nature and importance of experimental religion, and many listened with astonishment and great seriousness. The night before he took his departure from a place near his native town, several persons requested to come together and see him, to take their farewell. Accordingly arrangements were made to receive them at his uncle's house, and about fifty or sixty persons came, among whom was the head man of the town. After getting them seated, he gave an account of the state and progress of religion in America, related his own experience, and then proposed taking his leave of them by speaking to them individually concerning their own views and religious feelings, and inquire what were their hopes of heaven, and how they expected to obtain eternal life.

Before he had got half through, they were all in tears. The meeting lasted until twelve o'clock, and they were yet unwilling to go away. The next morning a number came in to see him, weeping and confessing their sins, and anxious to know what they must do to be saved. Among them came the wife of their principal man, rejoicing that her husband had that morning commenced family worship. He has since received letters, informing him that the good seed is

springing up in hopeful conversions. On his return passage one young man was converted to God, and is now member of a class in this city.—A younger brother came out with him, and has experienced religion since his arrival here.

This interesting account, which I have nearly spoiled by this meagre and cold recital, produced in my mind a train of reflections upon the wonderful works of God, and the ways of his providence. I thought of my venerable friend, Dr. Phœbus, as the pioneer of Methodism in the back woods of Virginia, in South Carolina, New-Jersey, and Long Island, and for many years a veteran of the cross in this city; that one of his last sermons should kindle a light in the dark and cold regions of Sweden. And who can tell how many may yet be guided into the ways of peace. "Being dead, he yet speaketh." To God be all the glory.

ZERO.

## THE FABLE OF THE TENTYRITES.

A crocodile of a prodigious size and uncommon fierceness, invested the banks of the Nile, and spread desolation through all the neighboring country, and ventured to carry his incursions even into the Island of Tentyrs, and to brave the people who boast themselves the only tanners of the race. The Tentyrites themselves were struck with horror at the appearance of a monster more terrible than they had ever seen before, and endeavored with all their art and address to surprise him, but in vain. As they were consulting together what they should do in these circumstances, an Ichneumon stepped forth and thus addressed them: "I know your distress, neighbors, and though I cannot assist you in the present difficulties, yet can give you some simple advice, that will be of use to you in future, if you take it."

A little prudence and precaution is worth all your courage; it may be glorious to overcome a great evil, but the wisest way is to prevent it. You despise the crocodile when it is small and weak, and do not sufficiently consider that he is a long-lived animal, and that it is his peculiar property to grow as long as he lives. You see I am a poor little feeble creature, yet am I more formidable to the crocodile. I attack him in his egg; and while you are contriving for months how to destroy one crocodile, I effectually destroy fifty in a day.

*Bad principles might be destroyed in youth, with the same facility, if taken in time.*

## Temperance Reform.

Extract of a letter from the Rev. John Angel James of Edgberston, England, to E. C. Delavan. Mr. James is well known, by his excellent published writings, which have been read and admired by thousands in this country.

Edgberston, (Birmingham, Eng.)  
August 22, 1833.

MY DEAR SIR,—Although I have sent a message to you in a letter, which a few days since I wrote to —, yet, as I have half an hour to spare this afternoon, before the parcel goes off to Albany, I cannot resist the inclination I feel to send you a few lines, expressive of my gratitude for your valuable communications on the temperance cause, and which have come to hand.

I offer to your country my sincere congratulations, and the humble testimony of my delighted admiration, on the signal, wonderful, and most gratifying success of this great plan of national reformation; and which, even at this present time, to say nothing of what will be done in years to come, is a more glorious achievement than that which effected your political independence. It is, at once, far more difficult and far more honorable for a people to throw off the yoke of their vices than that of their oppressors; and there seems to me nothing

impossible in the career of either moral or political greatness, to that country which, by one grand co-operative effort, can, by the blessing of God, deliver itself, as yours is now doing, from the curse of intemperance.

In the triumphs of your temperance societies, I see that which makes me almost tremble as an Englishman, but which fills me with hope, and gladness, and praise, as a man and a Christian. You are reading lessons to all nations and to all coming ages; and unless other nations are wise enough to profit by the instruction you are thus furnishing, they will, in the end, find to their cost, that you are among them, as Sampson in the midst of his foes; while should your people ever abandon this cause and return to their former habits, other nations will look after you as Sampson was seen by his foes, when he wantonly sacrificed to their wily agent, the mysterious lock of his strength. For the sake of the world, my dear sir, and all future generations of mankind, I beseech you to go on in this splendid course of national virtue. I have patriotism enough to wish this laurel had been plucked by my own country; but since this is not granted to us, I rejoice that it is *yours*: it is a precious one; preserve it from fading by an active zeal in the cause, and deem not the honor complete, till the world shall talk of the United States, as a land without a still and without a drinker of ardent spirit.

If you ever arrive at this elevation of moral greatness, your example must and will be felt in the world. Self preservation, if nothing else, will drive other nations into imitation of your example. In this, as in other instances, you are raised up by the Ruler of the Universe, to be a model to the civilized and uncivilized world. Experiments are carried on at this moment, upon your territory, the results of which are to be felt to the end of time. If I could think it right to envy any one, I should envy you Americans, in reference to several things which are connected with your internal history. You are to prove whether religion can exist and extend without the aid of establishments. You are to prove whether the church of Christ has piety and liberality enough to propagate itself in a field where it has nothing to hinder its spread but the lukewarmness of its members, and the ordinary depravity of the human race. I trust you will not disappoint the expectations which are pendent upon conduct. Property, talent, influence, energy, time, must all be put in requisition for the work to which you are called. The temperance cause must be the pioneer of the whole confederacy: it will help your other institutions, and that in innumerable ways. The American who does not become a member of this institution is blind to one of the brightest glories, and insensible to one of the most precious hopes of his country.

Pardon me, my dear sir, for this tax upon your patience, or at least, upon your time; but the fact is, that amidst the sorrow of disappointment in reference to my own country, where I fear at present the cause will not prosper. I love to talk of the land where it does prosper. In this town the cause exists, and that is all; and I believe the same remarks will apply to many other places. It is despised and neglected by our wealthiest people, among whom spirit is but little drank; and it is disregarded by the poor, whose drunkenness is sustained by ale more than by rum or gin. The evil of intemperance is, I believe, increasing, and yet even the religious people stand by without lending any aid to stop its progress. I am so disheartened that I am half inclined to give up the matter altogether.

You request me to furnish you with an article occasionally for your publications; but for this I have neither time nor talent. Nor is it necessary, as you abound in able and deeply interesting writers.

Wishing you long life and continued health, and what is still more important, great grace to spend and be spent for Christ, in the temperance and every other good cause, I remain, &c., J. A. JAMES.

Belfast, Allegany Co., Dec. 30, 1833.

Mr. Editor—A circumstance occurred during a recent revival of religion in this place, which I wish to make public through the medium of your paper, for the benefit of those concerned.

Mr. A. Brundage, the only tavern keeper we have in the place, was, in the early part of the revival, convicted of his sins by the Spirit of God, and as he humbly trusts, brought to repentance at the feet of Christ. His first inquiry was, "What shall I do with my rum?" He at once concluded not to sell any more to his town's people, thinking *travelers must have it*. But conscience, ever awake, and never satisfied with any thing short of a decided stand for the cause of virtue, would not suffer him to rest. He reflected on the subject, and concluded that if it was "morally wrong" to murder his family and neighbors, it was also "morally wrong" to murder the "stranger that was within his gates;" and consequently, he arose and banished the liquid fiery element of destruction from his house, and now keeps a house where travelers may be accommodated with quiet, safe, and profitable entertainments.

A question or two to the conscientious dealer in ardent spirit, (if such can be found at the present day.)

1. Why did this man's conscience trouble him so much about "selling rum?" It did not about providing food for his customers.

2. Why did he lay aside the business immediately after becoming awake to the welfare of his fellow beings? He did not lay aside the business of providing wholesome food, and comfortable lodgings for them.

3. What will be your feelings, when the trump of God shall awake your souls, and call you to render an account for your conduct in this life?

L. P.

Evangelist.

#### ARDENT SPIRITS IN STEAM BOATS.

At the annual meeting of the Stockholders of the Connecticut River Steam Boat Company, and of the Hartford Steam Boat Company, owners of the Steam boats New-England and Chief Justice Marshall, running between this city and New-York, the following votes were passed.—

*Voted*, That in the opinion of this meeting, it is inexpedient to keep, or to allow to be kept, any ardent spirits on board the boat belonging to this company.

*Voted*, That the Directors of this company be, and they are hereby requested not to allow any ardent spirits to be kept for sale or use on board of the boat.

We hope the Directors will follow up the votes of the Stockholders. By so doing they will increase the confidence of the community in their Boats, and if others do not follow so good an example, will certainly increase their patronage. We should be glad to have the Steam Boats on our river take the lead in a reformation, which before a great while will extend throughout our country.—*Con. Obs.*

TEMPERANCE IN PHILADELPHIA.—It will, we doubt not, gratify the friends of temperance abroad, to learn that the Ward Societies in this city are, with the aid of the Rev. Mr. Marsh, the Agent, reviving with a good degree of spirit. The addresses made at the Ward meetings are listened to with much interest, and a good increase of signers to the pledge is received. On Sunday, 15th. Dec. Mr. Marsh preached to the Seamen, and laid the foundation of a Seaman's Temperance Society for this port. And on Sabbath evening, 22d of December, he addressed the Northern Liberties, Penn Township and Kensington Temperance Society, in the Rev. Mr. Patterson's church. The lower part of the church was crowded with ladies; and the gallery well filled with gentlemen. About one hundred Ladies signed the pledge, increasing the society to four hundred. On



Thursday evening last at a meeting in the North Mulberry Ward, ninety-six Gentlemen and seventy-five Ladies signed the pledge.—*Presbyterian*

**UNION COLLEGE.**—All the members of Union College have signed a pledge of entire abstinence from ardent spirits, to be binding during the whole of their College course; and we trust, to be acted upon during life. They have addressed a circular to other Colleges and Academies soliciting the co-operation of the Students in the same glorious cause. There have been admitted to Union College during the first term of the present Collegiate year, 90 students.—*Jour. of Com.*

**WHAT'S A NAME?**—On Main-street in this city, is a sign in large letters, **ABSOLUT DEATH, RECTIFIED WHISKEY.** A very respectable lady passing through the street last week, was struck with surprise at the above mentioned sign. On her return home, she told her husband that on a wholesale grocery in Main street, she had seen labeled in large letters, "**Absolute Death, Rectified Whiskey.**" She thought the man must have singular honesty to put the effects of his trade so prominently before his customers.

#### INSURANCE ON TEMPERANCE SHIPS.

The following letter from a distinguished friend of Temperance in Boston, will be read with deep interest.

"A most important measure has this week been started in the most active Marias Insurance Office in our city. It is an offer on the part of the Directors, to discount 5 per cent of the premium on all Vessels insured, provided the owner, and master will make oath, on his return to port, that no ardent spirits has been furnished for, or used on board the vessel during the voyage by officers or men, and the captain is further to make oath that while his vessel lay in port, he has not used any spirits, or furnished it for his men. Probably every other Insurance Office in Boston will immediately follow the example, and pass similar resolutions, so that in two months a bounty will be offered on any Temperance Ship insured at any one of our offices. It is a little remarkable that this has been done not to promote the cause of temperance, but as a money making scheme, which will enrich the Insurances. They are not particularly engaged, at "the Merchants' Insurance Office" in the cause of temperance, but they are shrewd calculators, and many of them experienced masters and owners of vessels, and they hereby declare that they have lost money enough by intemperate captains and men, and that they intend to draw, every drunkard out of the ships they insure. This office has been in operation 15 or 18 years, and has divided 10 per cent. every six months since it was instituted, and sometimes 20 per cent. has been divided."

#### WHAT IS MEANT BY IMMEDIATE ABOLITION?

As sentiments are often attributed to the advocates of Immediate Abolition, which they claim not to hold, it is but justice to allow them to speak for themselves, in defining what they mean by Immediate Abolition:

It means, in the first place, that all title of property in the slaves shall instantly cease, because their Creator has never relinquished his claim of ownership, and because none have a right to sell their own bodies or to buy those of their own species as cattle. Is there any thing terrific in this arrangement?

It means, secondly, that every husband shall have his own wife, and every wife her own husband, both being united in wedlock according to its proper forms, and placed under the protection of law. Is this unreasonable?

It means, thirdly, that parents shall have the control and government of their own children, and that the children shall belong to their parents. What is there sanguinary in this concession?

It means, fourthly, that all trade in human beings shall be regarded as felony, and entitled to the highest punishment. Can this be productive of evil?

It means, fifthly, that the tremendous power which is now

vested in every slaveholder to punish his slaves without trial and to a savage extent, shall be at once taken away. Is this undesirable?

It means, sixthly, that all those laws which now prohibit the instruction of slaves, shall instantly be repealed, and others enacted, providing schools and instruction for their intellectual illumination. Would this prove a calamity?

It means, seventhly, that the planters shall employ their slaves as free laborers, and pay them wages. Would this recompense infuriate them?

It means, eighthly, that the slaves, instead of being forced to labor for the exclusive benefit of others by cruel drivers, and the application of the lash upon their bodies, shall be encouraged to toil for the mutual profit of themselves and their employers, by the infusion of new motives into their hearts, growing out of their recognition and reward as men. Is this diabolical?

It means, finally, that right shall take the supremacy over wrong, principle over brute force, humanity over cruelty, honesty over theft, purity over lust, honor over baseness, love over hatred, and religion over heathenism! Is this wrong?

This is our meaning of Immediate Abolition.

**A PLOUGHMAN.**—In the parish where the Rev. James Hervey resided, before he became decidedly evangelical in his sentiments, there lived a ploughman, who usually attended the ministry of the Rev. Dr. Doddridge, and was well informed in the great truths of Christianity. Mr. Hervey being advised by his physician to follow the plough, in order to smell the fresh earth for the benefit of his health, frequently accompanied this ploughman in his rural employment. Mr. Hervey one morning asked him what he thought was the hardest thing in religion? The man replied, that as he was illiterate, and Mr. H. was a minister, he would beg leave to return the question. Mr. Hervey said he thought the hardest thing was to deny sinful self, grounding his opinion on the solemn admonition of our Lord, "If any man will come after me, let him deny himself." He argued on the import and extent of the duty; showed that merely to forbear the infamous action was little; but that we must deny admittance, or entertainment at least, to the evil imagination, and quench even the enkindling spark of irregular desire. The ploughman replied, "There is another instance of self denial to which the injunction extends, which is of great moment, and the hardest thing in religion, and that is to deny righteous self. You know I do not come to hear you preach, but go every Sabbath with my family, to Northampton to hear Dr. Doddridge. We rise early in the morning and have prayers before we set out, in which I find pleasure; while walking there and back I find pleasure; under the sermon I find pleasure; when at the Lord's table I find pleasure; we read a portion of the Scriptures, and go to prayers in the evening, and find pleasure; but to this moment, I find it the hardest thing to deny righteous self; I mean, the renouncing of our own strength, and of our own righteousness, not fearing on that for holiness nor on this for justification." Mr. Hervey was struck with these observations; and though he did not then approve of them, he lived to feel their propriety.

#### Reviews.

From the New York Evangelist.

#### NARRATIVE

OF A PROTRACTED MEETING IN THE AMERICAN PRESBYTERIAN CHURCH, MONTREAL, L. C.

Early in the month of November a spirit of prayer for the conversion of sinners, began to appear, in a few members of the church. Very soon this was followed by increased seriousness and a few conversions among the impenitent. These delightful indications increased, until the number of those led to repentance amounted to twenty or thirty. It was then thought that some special means of grace might be advantageously employed.

Accordingly the church concluded to hold a protracted meeting. In pursuance of this plan the Rev. Mr. Kinney, of Champlain, N. Y. was invited to spend a short time with us. He came and for eleven days labored with untiring zeal. To him for his labors, and to his church for allowing him to be absent, we tender our warmest acknowledgments. Before giving an ac-

count of the meeting, however, it may be well to give the views and reasons which influenced us in commencing it.

We consider protracted meetings *scriptural*. They formed a part of God's economy when he legislated for the Israelites. Three times in a year the people were required to assemble at Jerusalem, to spend a number of days in social worship. They were called from their business, and from distant parts of the country, to offer sacrifices and to read and hear the law.

The day of pentecost was preceded by a protracted season of prayer. After the day of pentecost the disciples preached every day; as often and as long as they could get people to hear them. Paul preached daily in the school of one Tyrannus. Protracted meetings are evidently *scriptural*. God enjoined them on the Jews, and Christianity originated and was spread by protracted meetings.

A practice then expressly enjoined by God, when he acted as legislator, and sanctioned by apostles, carries along with it, we think, no small evidence of being safe and useful. God certainly would not thus sanction a practice in its own nature tending to fanaticism and ruin. Yet had certain modern men of prudence lived in ancient times, they would have reproved God, as unnecessarily exposing his people three times a year to the horrors of a wild fanaticism, and caviled at the apostles as using means in spreading the gospel, which endangered the purity and even the very existence of Christianity.

We consider protracted meetings also *philosophical*, that is, precisely adapted as a means of influence to the nature and laws of the human mind. The mind is powerfully affected by any subject, when that subject is *continuously* before the mind. We have a plain illustration of this, in the absorbing interest which the most trivial subjects can excite in a community, when by the press and by public meetings it is kept protractedly before the public mind. The politician, the merchant, the man who has any great object to carry, understands this principle and knows how to take advantage of it. In this way it is that public sentiment is formed, and the public mind influenced on any subject. Now it is wise to take advantage of this law of the human mind in religion.

Protracted meetings do take advantage of it.—They consist simply in presenting religious truth *continuously* to those who will hear it. With the known nature of the human mind, before us, then, protracted meetings are as evidently philosophical in their adaptiveness to that nature, as the formation of the eye is philosophical in its adaptiveness to the nature of light and the laws of optics. So far from being fanatical then, they are precise the means which the most philosophical mind would adopt. God legislated philosophically, when he appointed protracted meetings for the Jews. The apostles acted philosophically when they preached protractedly, that is when they preached all day and every day, whenever and wherever they could collect an audience.

Whence then originates the strong objections which men have to meetings of this kind? With respect to certain classes of men, we are at no loss for an answer. It is natural that unconverted men of every description, unless persuaded to repent, should hate them. For protracted meetings, by creating in the community a deeper interest in religion, by rousing Christians to duty and activity, throw such a flood of light upon the consciences of wicked men, that they cannot endure it. They hate the light because that light shows them their sins and warns them of their danger. There is reason enough then why they should hate protracted meetings and raise the cry of fanaticism, hypocrisy, and all the cant of opposition.

It is natural that slothful professors of religion, who intend to remain so, should dislike protracted meetings.

By these meetings the standard of Christian character is raised. Slothful and worldly minded professors are made to see their inconsistencies, and urged so clearly and faithfully to duty, that they have no alternative but to yield to claims of duty, or revile those means of grace, as fraught with danger, wildness and improprieties.

With these views of protracted meetings, as eminently *scriptural* and philosophical, our meeting commenced. Some were exceedingly inclined to doubt whether the result would, on the whole, be salutary. It was supposed that the peculiar state of society in this city would throw insurmountable obstacles in the way of a successful meeting. Still there was no opposition. Even those members of the church who doubted its expediency, with great Christian consideration, cordially and unanimously gave to the meeting their influence and aid.

It commenced on Saturday afternoon, the 16th of December, with a prayer meeting. In the evening of that day there was preaching. On the Sabbath there was preaching three times, and thus continued to the close of the next Sabbath, with a single exception. For the two following days we had prayer meetings in the afternoon, and preaching in the evening, so that our services continued eleven days. Previous to each divine service, prayer meetings were held for the purpose of imploring God's blessing on his word. Sometimes the females of the church met separately, and at other times all the church assembled together. Occasional meetings were held for the anxious. At the close of several of our services those who wished for the prayers of Christians, were invited to take particular seats in the church, and great numbers,—on two occasions more than one hundred and fifty,—accepted the invitation. The deepest stillness and solemnity pervaded all our assemblies. On several occasions so profound was the attention, that in the momentary cessation of the preacher's voice, the ticking of the clock was heard throughout a large church filled with hearers.

Most evidently the Holy Spirit was present in our meetings. He surely who witnessed the daily scenes in the church, and could deliberately deny that the effects seen, were attributable to that divine Agent, must come very near to that sin against the Holy Spirit of which our Saviour speaks in such solemn language. The preaching was plain, argumentative, and practical, not aimed at the passions, but intended to carry sober conviction to every man's conscience, intellect and heart.

Of the number of conversions, I cannot speak with certainty, as many strangers came in, and we took no pains to ascertain the names of those who supposed they had truly repented. But from the best data in my estimation, I should suppose the number could not be far from one hundred.

But one of the most precious results is the powerful and delightful influence on the church. By coming together day after day, mingling their prayers, and uniting their efforts, they became indeed of one heart and of one soul. Though there were no serious dissensions among us, yet there had been, as I suppose is the case in most churches, among individuals more or less alienation and unbrotherly feeling. Several times I wept for joy to see those individuals approaching each other as the meeting advanced, mutually acknowledging the want of Christian forbearance, and sitting and laboring and praying together as brethren in Christ, forgetting all their differences in the common desire to do good. Several instances of this kind among us have manifested the lovely influence of true piety.

When the brethren met at the church door or in the street, there was the affectionate greeting, the warm salutation, the interchange of kind inquiries and wishes, such as take place between the members of one harmonious family. All the members of the church who at-

tended the meetings seem to have new views of Christian duty and obligation. So far from feeling that when the meeting closed, their duty was finished, and returning with new greediness to their worldly pursuits, they are astonished that their views of duty were before so low. They are more than ever impressed with their obligations, and with purpose of now and persevering obedience.

There has been produced by this meeting a decidedly higher and healthier tone of moral feeling. As I now look around on this most beloved and interesting congregation, and see the lips which a short time since were venting oaths, now engaged in prayer—the drunkard clothed and in his right mind—family altars erected in the houses of the irreligious—young men called from the haunts of dissipation to the prayer meeting—the moral and amiable renouncing their self-righteousness, and putting their trust in Christ—the child and the hoary head bowed down in the same spirit of penitence—the professed followers of Christ loving one another and willing to do and act,—when I see such results as these can I doubt that God blesses protracted meetings? I would if possible guard them from abuse, but I would pray too for their universal diffusion. Means of grace which produce such effects are not likely to ruin churches.

Before I close I wish to offer a remark on one or two topics. First, *New Measures*. Christians and Christian ministers are at perfect liberty to devise and use any measures they please, which are not contrary to Scripture. Those brethren who use new measures, as they are technically called, (tho' by a misnomer, for they are in fact old,) have a perfect right to do so, if the Lord gives his blessing to their use. Those brethren who refuse to imitate their example are equally at liberty to take their own course, but have no right to denounce and censure the former class. There may be excessive bigotry both in the use and the rejection of particular measures.—With these views on the subject, we have felt it right to use any means which were rational, and which seemed adapted to the nature of the human mind.

In the progress of our meeting, as I have remarked, we requested those who wished the prayers of Christians to occupy the pews immediately in front of the pulpit. While there, they were particularly instructed in their duty, and urged to immediate repentance and faith, and then commended in prayer to God. The effect of this was decidedly happy. It created in the minds of Christians an intense interest in behalf of those sinners, and of course elicited most earnest prayer for their salvation. The effect, too, on those impenitent individuals there, was evidently good. Convictions produced by a sermon, which would probably have been effaced had the individual left the house, were in this way fastened on the mind.

Neither can I conceive any thing in this at all inconsistent with the utmost decorum. Joshua called on the people publicly to manifest whether they intended to serve God or not. The minister brings to men a message or offer from God. After having delivered that message, it seems very natural to ask whether they did or did not intend to accept it—or if they wished the prayers of God's people that they might be brought to repentance and salvation. So far from the appearance of indecorum, there was not a Christian present who did not feel emotions of tender and deep solemnity as his friends and companions left their seats and presented themselves for the prayers of the congregation. If any Christian doubts this, let him be only present at one such scene, and if he is not touched and melted, his heart must be cold and frozen indeed.

Second, *Excitement*. Much has been said of the excitement produced by protracted meetings, and new measures. Strange panic men have about excitements. On every other subject we may be excited, and if the

subject be important, the more excited we are the more we feel we are doing right. But in religion there must be no excitement. In religion we must be always in a dead calm, or utter stagnation.

More animal or sympathetic excitement is of course useless and hurtful. But if the truth and Spirit of God produce excitement, then the higher it rises the better; if ever men were excited the apostles were. Their lives were spent in a state of the most excited feeling. And Howard, whose character it is so much the fashion to eulogize, was in a constant excitement.

If any say, no; these men were not excited, because they conducted with the greatest calmness and firmness. I reply, the mind never acts so firmly, calmly and clearly, as when in the state of strong excitement. The lawyer at the bar, when under the rousing and intense excitement of an important cause, in which life or honor is at stake and resting on his efforts, will argue with infinitely more power and clearness, than in his calmer state of mind and make intellectual efforts astonishing to himself and others. The higher the excitement the more capable he is of reasoning correctly; the greater the reach and comprehensiveness of his mind, and the more capable he is judging soberly and rationally what is best to be done for himself and his client. Excitement, so far from unfitting the mind from acting well, is just that which fits it to act with the highest possible degree of judgment and power. It is time the Christian public were undeceived on this subject. Excitement is a bugbear, and is supposed to threaten the peace of the church into which it once gains admission. No: it is want of excitement which is crippling the energies of thousands of ministers and churches, and is leading them to error in doctrine and licentiousness in practice, while excitement is leading ministers and churches to greater holiness and increased activity.

Still I know it is in vain to argue with many persons. Every thing which bears the appearance of earnestness in religion, they will call fanaticism. Enthusiasm on every other subject is noble, but nothing is rational in religion, but heartless stupidity, and frozen formality.

But if it is fanaticism which leads the swearer to pray, the drunkard to reform—if it is fanaticism which keeps young men from the brothel and bar-room, and engages them to labor in the Sunday school and to improve their minds—if fanaticism leads men to love one another, to forgive one another, and acknowledge their faults and forsake them—if fanaticism makes a congregation more affectionate and harmonious, and self-denying and happy, then let fanaticism spread—let us all become fanatics together; for in all probability Jesus Christ and his apostles were of a like spirit.

In conclusion, the writer would here submit to his brethren an inquiry which has of late often suggested itself to his mind. Have we not greatly, as preachers of God's word, departed from the simplicity and importunity with which the primitive disciples preached? They preached all day, and every day, in the courts of the temple, in the streets, market places, and fields. They cared little whether the formalities of place, and worship were observed, provided they only could get men to listen to the message. Are not we in modern times too much satisfied with merely *stated services*? These are important. They are anchors. By them we maintain each step that we have gained. They are grappling irons, which keep the ship fast to the moorings. But does not the whole history of the church—the history of all revivals—the history of science—of the fine arts—of all the developments of the human mind—the history of benevolent societies—of missions—of temperance—the history of man—show that *progress* is usually made by something over and above the ordinary standard of efforts; something *extra*, aside from the usual routine of action?

G. W. PERKINS.

Montreal, Jan. 4, 1834.



## GEAUGA COUNTY, OHIO.

A letter to the editors of the Cincinnati Journal, dated Dec. 12th, says:—

"Your letter I received yesterday, on my return from Madison, Geauga county, where I spent a few days, in the midst of a powerful and interesting revival of religion. A protracted meeting has recently been held there, which was greatly blessed. It is estimated that not less than 400 souls have been converted to God in that place, within a few weeks. About 100 of these, were persons from neighboring places, who have returned home with hearts burning with love to God, and zeal for his cause. It may be hoped, that they will be the means of arousing others, and that the work will spread through all the region.—The converts are of all ages, and from all classes.—A large number are men, in middle and past middle life; some are quite aged. Many stont hearted infidels and self-conceited Universalists, have been brought to humble themselves before God—Give up their delusions, and embrace 'the truth, as it is in Jesus.' Many hard-drinkers; and some noted drunkards, have totally abandoned their cups, and have taken 'the cup of salvation,' and now 'call upon the name of the Lord.'

It is truly refreshing, to be in the midst of such a scene, after having been awhile in your cold, chilling region. Instead of days and nights, spent in useless debate and contention, about 'orthodoxy and order,' several successive days were spent in faithful efforts to save souls. The truth was pressed upon the hearts and consciences of sinners. Christians prayed, plead, agonized, yea, 'wrestled with God,' and prevailed. The Spirit descended—sinners were convicted of sin—gave their hearts to God, and received the Saviour joyfully. The gates of Zion were thronged, with praying Christians and inquiring sinners, and 'there was joy in heaven,' over the scene. A Col. C——, who, a few months ago, when I presented the cause of seamen and boatmen in the place, came out in open opposition, sent an infidel paper into the pulpit for me to read, and made a violent speech against all benevolent societies, now met me with tears trickling down his cheeks, asked my forgiveness, and, as we kneeled down in prayer together, he begged God to forgive him.

But I must stop. I did not intend to enlarge thus, but could not forbear to relate the glad tidings. Revivals are becoming more prevalent in this region.

## PROTRACTED MEETING AT OAK ORCHARD.

Oak Orchard is a small village, upon the Creek of the same name, where it crosses the celebrated Ridge Road, 40 miles west of Rochester.

The meeting commenced on Sabbath evening, the 16th of Dec. 1833, with a preparatory sermon by the pastor, and closed on Saturday the 23th, having continued thirteen days. We met in what was originally the hall room of a public house, once kept by the noted Sampson, a Universalist preacher, but now having on its sign, the inscription TEMPERANCE; and kept by a man only a few months ago reclaimed from his cups, and who during the meeting became a hopeful subject of divine grace, and has since united himself to the visible body of Christ. During the first week, no very powerful manifestations were witnessed. Still the influences of the Spirit gently distilled upon us. About 20 hoped that they had found a Saviour precious to their souls. But the Sabbath following was a day of the mighty power of God. What the prophet expresses, when he says "as soon as Zion travailed, she brought forth children," was felt and verified upon that day. Christians seemed to plead with God for souls with the primitive power of faith and prayer. The consequences were glorious.—The Spirit came down like rain upon the earth; and the hearts of many bowed to the sceptre of mercy. The

three subsequent days witnessed scenes of nearly equal interest and power. The fruits are abundant and precious. Numbers of heads of families, grey-headed fathers, middle aged men and women; persons who seldom or never were seen at the sanctuary of the Most High, and a large and interesting group of children and youth, have together bowed at a Saviour's feet. At least 60 during this meeting, in the judgment of charity, it is believed submitted to God.

Experience has taught us, in this region, that too much and too great a variety of help is perhaps as prejudicial in protracted meetings as too little. The most successful meetings in this quarter have been those where at most but two or three ministers were associated with the pastor in conducting them. Where more than this number are present, they are usually in one another's way, if nothing worse. Experience has also shown, that where a pastor will procure the assistance of one, two, or three of his neighboring brethren, and will make an effort in dependence upon God, he will receive a blessing. Four such meetings have now been held within a few weeks in the churches of this (Niagara) Presbytery, and all have been greatly owned and blessed of God. More are contemplated, and we with much faith do anticipate that this winter will be a season of salvation in our churches. The fields around us never appeared more ripe for the harvest—and God's ministers, the Lord being our helper, are determined to thrust in the sickle.—Pray for us.

Yours in the bonds of the gospel,

EBENEZER MEAD,

Pastor of the 1st Presbyterian Church in Ridgeway.  
Knowlesville, Jan. 7, 1834. N. Y. Evangelist

## Obituary.

"Man giveth up the ghost, and where is he?"

## DIED.

On the 12th. inst., in North Guilford, after a short illness, Mrs. Sarah Whitmore aged 38, wife of the Rev. Zalva Whitmore and daughter of the Rev. James Noyes of Wallingford. In her sudden removal by death, her husband and his three small children sustain an irreparable loss. Ardent and devoted piety united with good natural powers of mind and a refined education qualified Mrs. Whitmore for eminent usefulness in life—Combining the virtues of economy, industry and care, her house became a mansion of order, tranquility and domestic enjoyment.

Amiable in disposition; courteous in deportment; firm in her principles; unwavering in friendships; hospitable to strangers; compassionate to the poor; and with an habitual readiness to patronize objects of benevolence, she maintained the important station in which she was placed with true dignity, strengthened the hands of her husband in his pastoral labors, and justly gained the esteem and affections of his people. In the near view of her dissolution, she was composed, and fully resigned to the will of God, when, after commending her children to the word of his grace, she fell asleep in the hope of a glorious immortality through faith in him who is the resurrection and the life. A sermon appropriate to the occasion, on the Tuesday following her death, was preached by the Rev. Mathew Noyes of Northford, after which, her remains were committed to the house appointed for all living, with every affectionate mark of respect, in presence of a numerous concourse of sympathizing friends, sorrowing that they shall see her face no more.

## Poetry.

For the Religious Intelligencer.

## THE PHILOSOPHY OF CONTENTMENT.

Contentment gives a crown  
Where fortune bath deny'd it.

Ford's Love's Labyrinth.

How blest the man, o'er whose declining days  
Contentment throws her calm, benignant rays,—  
Whose soul, illumined by a grace divine,  
Just praise awards where gaudy senates shine,—  
Who sees not things, howe'er the semblance be,  
But with a careful and a practis'd eye,—  
To whom the lauded vanities of earth  
Seem but the phantoms of a moment's birth :  
To him whose soul is thus by truth imbued—  
Truth gathered far from court and city rude—  
Read in each scene—unfolded to his eye—  
The smiling earth—the broad extended sky,—  
Affliction gives no cup of bitterness,  
And wildest sorrow can but half distress.  
With noble scorn, he looks on earth, and all  
That's slaved the human spirit, since the fall ;  
Sees how each hauble bids from good depart,  
Reads ev'ry pang they give the swelling heart,  
And feels the truth—that man no bliss can find  
But in the approbation of his mind ;—  
Here is the secret of each real bliss,  
Look not abroad, but seek thy home in this ;  
From thine own guilty bosom troubles flow,  
Purge thy foul heart—and thou shalt quiet know.  
God hath ordain'd, as man preserves his heart,  
So come his sorrow—so his pains depart ;  
A medium this—a glass—through which assume  
His blessings here, their barrenness or bloom.  
That dying wretch who bears an aching breast—  
A gnawing conscience—by misdeeds distress'd,—  
Who long hath lived on heaven's bounteous store,  
And never made one humble prayer for more,  
Who dares the cup of foulest sin to sip,  
Who breathes the poison from the harlot's lip,—  
That man, wh'er he casts his wishful eye,  
No smiling prospect may, nor can descry.  
The waking morn—the sky with gold bedight—  
The dewy lawn before his straining sight,  
The winding stream, and lonely forest glade—  
The sweet variety of sun and shade,—  
Each—all partake the color of his sight,  
And offer no chaste image of delight.  
But he whose spirit, as a lake at rest,  
Reflects each floating object on its breast,—  
Whose heart is softened—and whose unfilm'd eye,  
(Unfilm'd by Truth's immortal brilliancy)  
Looks through each scene, and lets his vision rise  
To that high world of untaught mysteries,—  
He, with a truth of bliss, looks wide abroad,  
And lives and breathes amid the things of God.  
The hour when happy birds awake and sing,  
And happy voices in the woodlands ring,  
The gath'ring quiet of the evening's hush,

The lonely night bird's lonelier music gush,  
When high above the pearly planets shine,  
And modest Luna lends her light benign,—  
These hours to him, are pleasure's sweet excess,  
And fill his soul with perfect happiness.  
The hues that nature offers to his eye,  
With sweet delight his gladden'd sense supply,  
The waving wood arrayed in richest suit—  
The mossy cliff in solemn grandeur mute—  
The placid beauty of the sleeping lake—  
The infant ripples pouting to the brake—  
The fields, where far as busy ken is borne,  
But smiling groves and quiet flocks adorn,  
The dizzy steep where foaming waters pour—  
The heaving deep where raging billows roar—  
The mighty hills—as Atlas or the Alps—  
The clouds reposing on their icy scalps,  
All have the power to please, refine, expand,—  
And bid his spirit bless the Maker's hand.  
When rides the storm upon his sable car,  
And o'er the concave sweeps in horrid war,  
And, round his awful brow, the lightnings wreath  
Their circling flames, and dread destruction breathe,  
And with loud echoes wide, from pole to pole,  
Presaging thunders surge, extend, and roll,—  
With heart all calmness, and with brow serene,  
He smiling, views the dark and troubled scene.

Then let me learn this moral truth sublime,  
Where'er I roam, whate'er the name or clime,  
If wandering friendless by drear Afric's shore,  
Or where the raging Alpine torrents pour,  
If now Siberia's desert wilds I greet,  
Or turn to Arno's classic vales my feet,  
Then let me feel this truth—by thought possess'd—  
The fount of peace lies in each human breast.

\*T\*

## ANECDOTES.

SIR CHRISTOPHER WREN.—When this eminent architect was building St. Paul's Cathedral, he caused the following notice to be affixed to several parts of the structure: "Whereas among laborers and others, that ungodly custom of swearing is so frequently heard, to the dishonor of God and contempt of authority; and to the end that such impiety may be utterly banished from these works, which are intended for the service of God, and the honor of religion, it is ordered that profane swearing shall be a sufficient crime to dismiss any laborer that comes to the call; and the clerk of the works, upon sufficient proof, shall dismiss them accordingly; and that if any master, working by task, shall not, upon admonition, reform the profanation among his apprentices, servants, and laborers, it shall be construed his fault, and he shall be liable to be censured by the commissioners."

A MARTYR.—A martyr was asked, whether he did not love his wife and children, who stood weeping by him? "Love them!" said he, "yes, if all the world were gold and at my disposal, I would give it all for the satisfaction of living with them, though it were in a prison; yet in comparison with Christ, I love them not."

Beware of a too sanguine dependence upon future expectations; the most prominent hopes are sometimes dashed in pieces, by the intervention of some unforeseen and unexpected accident.

TERMS.—To city subscribers, delivered, \$2 50, in advance.—To mail subscribers, \$2 in advance; \$2 50, if not paid in three months.  
Agents who are accountable for six or more copies, will be allowed one copy gratis, or a commission of ten per cent.

## CONTENTS.—No. 35.

American Board	543	Old Divinity	551	Insurance on Temperance Ships	554
Boyroot	545	Meeting of S. S. Teachers	ib.	Immediate Emancipation	ib.
The First School	546	The Converted Swede	553	Revivals	555
Memoirs of James B. Taylor	547	Fable of the Tentyrites	ib.	Obituary—Mrs. Sarah Whitmore	559
Domestic Slave Trade	549	Letter from Rev. J. A. James	ib.	Poetry—Philosophy of Contentment	558
Emancipator and Liberator	550	Ardent Spirits in Steamboats	553		
The Tract Cause	ib.	Temperance in Philadelphia	ib.		